

RELIGION

SCIENCE

The Columbian Star.

The Warrior's name,
Though pealed and chimed on all the tongues of fame,

Sounds less harmonious to the grateful mind,
Than his who fashions and improves mankind... COLUMBIAN.

WASHINGTON CITY, SATURDAY MORNING, JUNE 14, 1828.

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Travels in the East.

FROM FORTER'S TRAVELS.
THE JOURNAL OF ABYSSINIA AND HENRY MARTYN.

We had already introduced ourselves into a desolate Menzil, and disposed ourselves, some to rest, and others to supper, when we were disturbed by the arrival of inhabitants. Hodge Bachire, and his son less a personage than chief of the household to the royal mother of Hassan of Mira, Prince Governor of Shizaz! and was now on his way to Ispahan, to bring back a captive favourite Mouliah, had quitted the capital of Fars on some subject of discontent. The worthy Hodge Bachire, was an eunuch in Abyssinia, old and wrinkled; and, tremone, he presented himself before us, took his seat near our nummads, declared himself the happiest of men, himself in the company of England; winding up his general compliment to our nation, with a particular eulogium on the talents and virtues of our countryman, the late Rev. Henry Martyn, who had passed some time under his roof, during his apostolic sojourn at Shiraz.

Succession of kindly smiles, brightened the visage of Hodge, while he dwelt on the merits of the meek man of God, though it was in that city, and probably over his roof, that he composed many of queries relative to the Mahomedan religion, none of which have been yet answered by the wisest sages and Moollahs of Persia. Indeed, these staggering doubts cast on the creed of Mecca, have afforded unceasing occupation to the pen of Mira, the devout and learned minister of Hassan Mira; but, after eight years' consideration, discussing, and writing on the various points, still his labours, like the labours of Penelope, seem without end; for, desirous with what is done, he frequently abates in a day what has been the toil of a week at least.

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CITY OF TOKAT AND HENRY MARTYN.

This is a large and perfectly open town, on the sloping skirts of two nearly intersecting rocky hills, of craggy, broken, and broken; but which in fact belong to a range of a similar romantic range. Houses of various numbers appear crowding together on the bases of these twin minor mountains, pressing on each other down their intermediate valley. Mosques and minarets vary among irregular roofs of the other multitudinous buildings. The summits of the surrounding heights have a particularly rugged appearance, augmented by the ruined state of the ancient embattled walls and towers which crown these pinnacles, and embrace every bold projection. This well-crested fortress is supposed to have been the old Berissa, and Comana Pontica of the Sarab. If I may judge of the population of the town at its feet, by the apparent extent, it must be very numerous; but no one, or would give me information on the subject. Tokat carries on a considerable manufacture in cups and other utensils of copper, silver, lead, and silver, and have fifty furnaces constantly at work; indeed they principally furnish the latter metal for the mint of Constantinople.

I made a hasty sketch of the general appearance of Tokat, and its singular fortress, but I was obliged to use my pencil a moment when totally unobserved, the way with which a Frangy is regarded by the Turks, increasing at every step to the Capital. At the north-eastern extremity of the city the river is crossed by a bridge of five arches; but a conveyance never allowed to passengers except in seasons of thaw and violent rains, when

the stream is unfordable. It was in this town our ever memorable countryman, Henry Martyn, closed his ministry on earth—his pilgrimage of service to a distant people, who, because they were men, “he loved from afar as brothers,” and dedicated the bloom of his life and faculties to recover from error. But his zeal was beyond the strength of a naturally delicate constitution; yet Providence supported him, till, his mission being performed of giving the Holy Scriptures to the nations of the east in their own language, exhausted nature sunk under the apostolic labour, and from this place he was called to the rest of Heaven. He expired at Tokat, on the 16th of October, 1812. His remains sleep in a grave as humble as his own meekness; but while that high Pyramid, marked with the mouldering ruins of heathen ages, points to the sky, every European traveller must see in it their honoured countryman's monument.

FROM THE PHILADELPHIA RECORDER.

The following remarks of the Christian Observer in relation to the Abyssinian Church, and the providential circumstances which led to the Amharic version of the Bible, and to the subsequent discovery and purchase of it, by Mr. Jowett, are so interesting, that we cannot deny ourselves the pleasure of presenting them to our readers.

The part of his work to which Mr. Jowett seems to look with the most anxiety and interest, is that which relates to the state of the Abyssinian Church. On this church his hopes and affections appear to be peculiarly fixed: to this his thoughts incessantly revert. We think we readily trace the reason for this. The overruling providence of God has been in a marked manner displaying itself towards the Abyssinian church and nation. In the midst of apostasies around them, and notwithstanding grievous declensions within, they yet are preserved a Christian people. Whoever will trace the history of this church, will perceive that the first introduction of the Christian faith among them was accompanied by circumstances and motives not of alarm, but of attraction. They were convinced; and not compelled to conversion. To this circumstance is doubtless attributable that veneration and attachment to their religion by which they are still distinguished, and which for fifteen hundred years has kept them from the heresies and impostures, if not from all the errors and superstitions, which have inundated, with a fatal copiousness, the surrounding countries of Egypt, Nubia, and Arabia. In Abyssinia, then, the religion of Christ survives as a national religion. The very existence of the clergy, and part of the community, is identified with its continuance: the utmost jealousy prevails of every thing that savours of Mahomedanism: and these are certainly elements on which the efforts of those who have at heart the interest of that quarter of the globe, may expect and calculate to work at some future time with great probability of success. “Who shall say,” asks Mr. Jowett, “that Abyssinia, spiritually enlightened and wisely trained, shall not eventually mainly contribute to lift the huge northern half of Africa from its deep depression, to finally uproot Mahomedanism, and plant Christianity from the straits of Babelmandel to the mountains of Atlas?”

Such are the reasons that induce in the mind of Mr. Jowett many anxious hopes respecting the Abyssinian church. The whole of what information he has collected respecting it is peculiarly worthy of notice. Professor Lee has condensed a large portion of its history, in a valuable paper appended to the Eighteenth Report of the Church Missionary Society; and we have ourselves cited from Mr. Jowett's former communication to that Society, the chief particulars respecting his providential discovery, and eventual purchase, of the Amharic Scriptures. A train of more remarkable circumstances could scarcely be imagined. M. Asselin, the French Consul at Cairo, is desirous of adding to his literary attainments the knowledge of the vernacular dialect of Abyssinia: he seeks for a long time in vain for an instructor; at length he casually finds, in obscurity and sickness, an old man, who, but for his intervention, must in a short time have died from poverty and neglect. The attentions shown to this poor creature excite in him the liveliest gratitude; a feeling almost the only one equal to prompt his undertaking and persevering in the laborious work to which he is afterwards destined.—To his exceeding surprise, in this old man the Consul finds a perfect master of the literature of his country; a traveller who had penetrated into the most remote regions of Asia, and the instructor of Bruce and Sir William Jones. With these advantages, it occurs to M. Asselin to fix the dialect in print in the form of a translation. But a difficulty here occurs in the selection of a work for that purpose. At last the Bible is deemed most eligible. Ten successive years were in consequence devoted to this momentous work: the grateful, industrious, and persevering Abyssinian was unremitting in his exertions: his own patient reed traced the ten thousand pages of the sacred volume; and, after a careful and repeated collation of every book of the sacred text, and a reference of it for examination to competent judges, the Amharic Bible is pronounced complete. But this is not all. Shortly after this work was accomplished, the laborious Abu Rumi, the translator, dies. Had

this happened at an earlier period, the Consul observes, he should consider, that with a single book left unfinished, it would have been impossible to supply the defect. The possessor next transmits copies of parts of his manuscript to various public individuals, in hopes of exciting attention to the work, and eventually of disposing of it by sale.—Had these been noticed, the MS. might have travelled to the Vatican, and slumbered in obscurity for centuries. But no heed was given, and it was in consequence proposed to print it; but an interdict from Rome arrested this project. At this crisis Mr. Jowett is led to Egypt: he casually hears of the circumstance, writes to England, and empowered by the British and Foreign Bible Society to negotiate for the purchase, obtains the precious deposit in trust for the immense population of Abyssinia; a population which Mr. Jowett estimates at many millions.

Missionary.

FROM THE MISSIONARY HERALD.

FRANCE.

The Rev. Mr. King, while on his journey from Paris to join Mr. Fisk, at Malta, preparatory to proceeding to Jerusalem, stopped at Lyons. The following extracts from his journal are interesting:—

The church of Fourvière was the first building I entered. It stands on the top of the mount, and commands a most extensive and delightful prospect. Lyons, containing one hundred and twenty thousand souls, appears to be only a little village at our feet, through which the Soane and the Rhone are to be seen winding along, to the place where they unite in a single stream. From the beautiful gardens and habitations on the banks of these rivers, the eye wanders over the vast field of Isere to the mountains of Chambéry, and finally fixes on the everlasting Alpine hills, and on Mount Blanc, which rises above them, like the spire of an immense cathedral.

My emotions, at this time, were indescribable. I stood on a spot, where the Romans had once resided; where their emperors had lived, and erected magnificent temples to their idols;—where Hannibal and Caesar, with their conquering armies, had passed along; where hordes of Saracens had spread their desolations; and where Pothinus, and Irenaeus, with nineteen thousand of his followers, took their flight to glory, amid the flames of persecution. I followed them, in my imagination, through their last conflict, till I saw them bowing before the throne of God, and joining in the ascriptions of praise to the “Lamb that was slain.” Then I fancied the eminence, on which I stood, to be covered with the shades of those heroes, who had fallen, covered with human glory, on the field of battle.—Spirits of those heroes! What would ye now say, could the veil of eternity be withdrawn, and could ye utter the sounds of

Leaving the church, I descended a little distance to what is called the Antiquaires, from the number of antiquities found there. One part is occupied as a church; the other as an hospital for the insane. It was built on the ruins of the palace of the Roman emperors. There Claudius was born, and there Caligula lived. I saw little worthy of notice, except the tomb of Pothinus. He was sent out by Polycarp to be the first Bishop of Lyons, and, according to the inscription on his tomb, suffered martyrdom, under Marcus Aurelius, A. D. 177.

I next went to the church of St. Irenaeus, under which are deposited the bones of the martyrs. I felt as though this church was a place peculiarly sacred; for here was the first Christians in France had prayed, and here they sealed their testimony with their blood. As I entered the door, I saw, on the right, a painting of a dove sailing on the top of a mountain wave, with wings extended, and encircled with rays of light. Over it was inscribed, “Spiritus Dei sacerbatur super aquas.” On the left, behind the baptismal font, was a painting of the Old Serpent, chained in the midst of flames, on the side of a river, reaching out his head towards the tree of life, which stood on the other side of the river, surrounded by palms, and a verdant, beautiful field. The waters seemed lovely, and over them was this inscription, “Fons aquar salientis in vitam eternam.”

I next descended into the court, and from thence into the subterraneous chapel, said to have been built by Pothinus. In the middle is a deep well, into which, I was told, the blood of the martyrs flowed, as, in this chapel, hundreds of them were slain. Here I took out my tracts, and distributed to all around me; speaking, at the same time, of Him, who was slain for the redemption of the world. I then ascended a few steps, and, taking my stand near the altar, and the tomb of Irenaeus, I made a formal address to the people, on the nature of true piety; and urged upon them the duty of immediate repentance, and faith in Christ. All listened with attention, and some seemed affected.

I then visited the church of St. Enay, which stands near the ancient confluence of the Soane and the Rhone, and on the ruins of an ancient temple of Augustus. This temple was built by sixty nations of Gaul, each of which established a priest in it, and furnished a statue of its peculiar divinity to adorn the altar, in the centre of which, and above the rest, stood a statue of Augustus.

Four short columns of granite, about twelve feet in circumference, and a few hewn stones, are all that remains of this once magnificent temple, which sixty nations were pledged to perpetuate.

On Friday, the 4th, Mr. K. took the stage for Nismes. Here, as in a former case, he was called upon to defend the authenticity of the Scriptures against infidel objections. The result was, that “three officers and one other gentleman, promised to send to Paris, and purchase for themselves a Bible;” and, on their arrival at Nismes, they gave to Mr. K. their address, and invited him to visit them.

Nismes.

They arrived at this place a little before night, on Saturday. On Monday, he attended the meeting of the Bible Society, which presented him with twelve elegant French Bibles to be distributed in the east. On Tuesday, he aided in the formation of a Missionary Society, auxiliary to the one at Paris. A subscription was opened at the meeting, and 304 francs were immediately subscribed. To this sum, was added a donation from a poor widow, seventy-five years old, of 70 francs. This poor woman had always laboured hard, and, by the strictest economy, had amassed the sum above mentioned, for the purpose of paying the rent of a house which she had hired. The gentleman, who owned the house, was a pious and benevolent man, and remitted the debt, and told her to make what use she pleased of the little sum. Having heard of the Missionary Society at Paris, she said, “I am about to die. I have neither parents, nor children. I will give this mite to spread the gospel of my Saviour, before whom I am soon to appear.”—“She, of her want, did cast in all she had, even all her living;” and it shall be told as a memorial of her.

Entering her room, I saw an aged woman of small stature, standing near her bed, and supporting herself with a staff. She was endeavouring to arrange some little articles of clothing, and did not seem to notice our approach. Her face showed that age alone had triumphed over beauty and a firm constitution. Her gray hairs were covered with a neat white cap. Her arms were bare, and were withered like the husks of harvest—My friend spoke to her, when she slowly raised her light blue eyes, which certainly did not indicate the age of three score and fifteen. I was then presented to her as the first French Protestant missionary. On hearing this, a glow of pleasure was lighted up in her countenance, and she said, “If I have lived, it is to praise the Eternal.” I spoke to her of Anna the prophetess, and of Simeon, and told her what reason she had to rejoice, at what was doing to build up the cause of Zion, and at the approaching glory of the church.

I spoke to her of Anna the prophetess, and of Simeon, and told her what reason she had to rejoice, at what was doing to build up the cause of Zion, and at the approaching glory of the church.

Asking her if she put all her trust for salvation in Jesus Christ, she instantly replied, “To whom else shall I go? He has the words of eternal life.” As I began to speak in reference to the donation she had made, of the woman, who broke the box of ointment to anoint the feet of Jesus, the tears came into her eyes; and lifting her withered hands, and clasping them, and raising her eyes towards heaven, she exclaimed, “I am but dust and ashes.”

I asked her, if she feared to die; when she once more clasped her hands, and said, “Il faut mourir pour voir Dieu;” “We must die, in order to see God.”

In giving me her history, she said, among other things, that “she was born a Roman Catholic; but, at the age of thirteen, it had pleased God to change her heart, as she hoped; and that, since that time, she had been a Protestant, and had lived in the constant hope of immortal glory beyond the tomb.”

While at Nismes, Mr. K. endeavoured to excite a general interest in the Monthly Concert of prayer. He thinks this will be established in the whole Department of the Gard, which is supposed to contain 145,000 Protestants—a greater number than reside in any other Department of France.

The following paragraphs are extracted from a sermon of Mr. Wolff, recently delivered at Malta.

Christian denominations at Jerusalem.

I arrived at the holy city, March 9, 1822. There are at Jerusalem the following denominations of Christians.

1. Armenians, called and believed by the Jews of Jerusalem to be the descendants of Amalek. The Jews will have no intercourse with them, because Amalek dared to lift up his hands against the Lord's host in the wilderness.

2. Greeks, called and believed by the Jews to be the descendants of Javan. The Jews will not hold intercourse with them, because Antiochus dared to slay Israel.

3. The Romanists. The Jews do not wish to have intercourse with them, because Titus a Roman destroyed their temple.

4. The Ethiopians and Copts, upon whom the Jews look with indifference. The whole number of Christians is supposed to be 7,000, and of Jews 10,000. After mentioning that in a few days I distributed more than 1,000 copies of the Scriptures among all these denominations, I will confine my remarks to the Jews.

Jealousies of Jews in different cities.

The Jews of Palestine reside principally at Jerusalem, at Hebron, where both Jews and Turks go on a pilgrimage to the graves

of Abraham, Isaac and Jacob, and Sarah and Leah, which are there in the cave of Machpelah, and also at Safet and Tiberias. The greatest part of those Jews who composed the Talmud, called Tishain, lived at Safet and Tiberias are jealous of each other.

The Jews of Jerusalem say: “Our place is more holy than yours, for here Melchisedek and our kings resided, here was the tabernacle of God, here the temple of Jehovah, in which sacrifices were kindled by the fire which descended from heaven! and here is the very stone on which the world was founded.” This latter notion is derived from Job xxxviii. 4, 5, 6; where mention is made of the foundations and corner stone of the earth. The Armenians and Greeks believe the same, and that stone is shown in the church of the holy sepulchre, and worshipped by the Greeks. The Jews of Safet and Tiberias are jealous of each other. The Jews of Tiberias say, “You know that the great Rabbi Simeon Bar Jona (peace unto him) and many of the Tanna, (peace unto them,) lived at Safet.” The Jews of Tiberias say, “our city is situated near the river Jordan, and Rabbi Akiba lived here with his 54,000 disciples, (peace upon him.)” Thus foolish and stupid are the disputes which divide the Jews of Palestine.

Caraites Jews.

There are in Palestine Spanish Jews, and Turkish Jews, and Polish German Jews, and also Caraites, who are believed by the other Jews to be the descendants of the Sadducees. I found at Jerusalem only three families of Caraites. In their synagogue I heard the following prayer. The Rabbi said, “We beseech thee, have mercy upon Zion.” “And the people answered, “And build thou the walls of Jerusalem.” Rabbi, “Let thy government shine upon Zion.” The people, “And gather thou the children of Israel.” Rabbi, “Let singing and gladness be heard upon Zion.” The people, “And shouts of joy among the children of Jerusalem.” I read to them several prophecies of Isaiah and Jeremiah, and expounded to them without the least resistance for an hour, the contents of the gospel. They often called on me and called me their brother. They have not the least communion with the Talmudist Jews. There are Caraites at Kalaa in the Crimea, in Poland, at Dalmatia, Constantinople and Cairo. The whole number in the world may be 5,000.

Polish Jews.

The Polish Jews called on me and addressed me thus. “We have heard that you are arrived here to converse with us. Verily we can converse with you, for we are wise with great wisdom, and learned with great learning.” I ascertained from them that no Jews lived at Jerusalem in the time of the Crusades. Rabbi Moses Bar Nahman, a famous author among the Jews in Germany, went there in the 12th century, and met with only one Jew. I translated from a letter written by him, the following sentences. “I met with only one Jew, and he was oppressed, and he was afflicted. And in the city of God, in the house of God, where our Fathers dwelt, the Gentiles worshipped that which their fingers had made, they worshipped that which is not God, even in the house of God. For these things I weep, because our glorious and our beautiful house is laid waste.” I conversed for several days with one of their High Priests, and read the gospel with him. He said the Christians of Syria have not the spirit contained in the gospel, and he candidly confessed that the prophecies of the Old Testament, cited in the New Testament, must be applied to the Messiah.

Spanish Jews.

The Spanish Jews being most numerous affected a superiority over the Polish Jews, who told me, “We spake unto them, saying, why are you so proud with your pride, and haughty with your haughtiness? We ourselves are Jews, and glorious is our name, and our wisdom is spoken of in all the congregations of Israel. Cease therefore from pretending

abbies. They are well inclined to the reading of the gospel. They were struck when I told them that Christians prove the abolition of the ceremonial law by those very texts from which they themselves prove its insufficiency. I distributed among them gratis several hundred New Testaments and tracts. Among their archives, I discovered the following curious circumstance in regard to the cross found by the Empress Helena. Rabbi Abarbanel tells us, that the Jews, fearing that the Empress Helena would persecute them, gave her an old piece of wood, and told her that was the very cross of Jesus.

Confession of a Jew.

One of these Jews, with whom I had many conversations, and who remained with me whole days, came to me after he had read the New Testament through, and said "Abraham went out with the souls he had gotten at Haran. Christ has gotten my soul. The prophecies are hidden from us as truly as we do not believe in Jesus Christ." Several others also made the same confession.

Credit of the Pharisees and Hassidim.

The Pharisees and the Hassidim believe,

1. The transmigration of souls, or Metempsychosis.

2. Election and Reprobation.

3. The infallibility of the Sanhedrim, or Councils. But only infallible in the following cases:

1. When in peaceful times.

2. When all are assembled together.

3. When entirely free.

Every one may easily perceive the striking similarity between the rules of the infallibility of Councils laid down by Cardinal Bellarmino and Alphonso Maria Signori.

4. They believe further the existence of two principles in men, the good and the bad, and that these two principles are personified angels.

5. They believe in purgatory, which they prove by Prov. xxvi. 20.

6. They believe in the restoration of all things; and,

7. In the necessity of an inquisition against heretics. Thus we see that Saint Dominic and Cardinal Ximenes are faithful disciples and worthy successors of the Pharisees of old, and are like the present Pharisees of Jerusalem.

8. They believe in the coming of two Messiahs; the first will die in battle, the second will conquer his enemies; and rebuild the temple of Jerusalem. Sacrifices will then be offered again, and perfect peace will take place on the earth.

Favourable indications.

I discussed the subject of the gospel with Jews in their Colleges, and I saw their children reading in the New Testament, as they walked about upon Zion and in the valley of Jehosaphat. One day I took my walk from Jerusalem towards Bethlehem, near the sepulchre of Rachel our mother. Here I met a Jew from Hebron on horseback. He stopped as soon as he observed me, and said, "I believe in the Holy One, blessed be He, and blessed be his name." I replied, "And I believe in the Holy One, blessed be He, and blessed be his name." He then desired a New Testament, which I regretted not having carried with me. What the result of these inquiries among the Jews will be, time must show; and I leave it to the reports of my future fellow labourers to inform you.

FROM THE NEW-YORK INTELLIGENCER.

MISSION TO PALESTINE.

At the monthly concert in this city, on the evening of the 2d instant, letters written in Malta by Messrs. Goodell and Bird, who sailed from New-York, in the Shepherdess, were read. It appears that after a passage of 26 days they reached Gibraltar, where they passed a few days which were rendered agreeable by intercourse with a few Christian friends. Sailing from Gibraltar, they reached Malta in 8 days, and are there preparing for future labours in Palestine.

Religious.

FROM THE RELIGIOUS MISCELLANY.

On Sunday, the 14th ult., the sacrament of the Lord's Supper, was administered in the Presbyterian Church in Carlisle, under the Pastoral care of the Rev. George Duffield. This communion season gives powerful evidence, that the good work of the Lord is still progressing in this part of His vineyard. On this occasion twenty-four persons were admitted into communion for the first time, and two on certificate. At the communion season, which took place in February last, sixty-two persons were admitted into communion with the Church. From which it appears, that in little more than three months eighty-nine persons have been added to this Church. It would be pleasing to hear that every church had witnessed such a blessed ingathering to the fold of Christ. May Christians every where take encouragement, in beseeching the Lord that he would abundantly bless the labours of his ministers in all parts of the world.

A letter received by the Editor of the Star, from James M'Abey, dated

NEWPORT, Ohio, February 19, 1823.

DEAR BROTHER,

During the last spring, there was manifested in this neighbourhood, an unusual attention to the preached word, and several were found to be anxious inquirers. The number of these increased through the summer, and several began to rejoice in hope of the glory of God. In September, seven were baptized. It was a solemn day. There was scarcely a vacant look—and you might see the tear of anxiety and the tear of joy, in various countenances in the silent congregation. Several have dated their first abiding impressions from that period. One of them, in allusion to it, has said—"I was now brought to be willing to cast myself on the sovereign mercy of God, who might justly have condemned me for my sins. I was now willing to cast myself on the Saviour, for him to do all for me. I thought before this that I could do something to save myself, but now I knew that in the Lord alone I had righteousness and strength." Another observes—"At the time of baptizing, the solemnity of the scene, and especially of the hymn,

"Jesus and shall it ever be,

"A mortal man ashamed of Thee!"

was such, that I could not help weeping a great part of the day." A third remarks: "To me it was the most solemn

scene of the kind I had ever witnessed. I returned home at evening, but not to enjoy comfort. My unworthiness appeared so plain and my heart with all its iniquities was thrown open so wide, that it seemed as if every person in whose company I was, must be looking into it. Shame and mortification made me dumb. I retired to rest, but asleep was far from my pillow. I arose and gave free vent to my feelings by weeping immoderately; then composing myself as much as possible, attempted to supplicate for mercy. It was then I felt humble. The meanest place that could have been assigned me among the people of God, would have been too good." In October, six more were baptized in the river Ohio; in November, two; in December, five; making twenty in all, of whom, eighteen have united with the Baptist church of Marietta. We have good reason to believe there are several more who have experienced a change of heart during this revival. Before its commencement there were very few professors of any denomination in the place. But the people in general were far from being immoral. They were moral, friendly, benevolent, and liberal in supporting the ministry. One of them has observed: "My system of philosophy began to show itself defective, and for the first time in my life, I discovered that I had always denied to exist—an evil disposition of heart. This was a mortifying discovery; for I had always contended that our evil actions proceeded from a defective education." When such renounce their own righteousness for the righteousness of Christ, the change is not less remarkable than in those who are turned from vice to virtue. I hope those "who esteem Jerusalem above their chief joy," will pray for us, that this may be but the prelude to a general effusion of the Holy Spirit.—That revivals may multiply and meet, till the then shall be the inheritance of the Saviour, and the uttermost parts of the earth his possession, is the constant prayer of

Your brother,
JAMES M'ABEY.

(COMMUNICATED.)
Extract of a letter to a gentleman in this city, dated

NASHVILLE, (Ten.) April 14, 1823.

Dear Brother—Presuming that information relative to the Redeemer's kingdom will at all times be acceptable, I herewith transmit you the following statement. The first and only Baptist church in this town, was constituted on the 22d of July, 1820, consisting of 30 members. The Great Head of the church was pleased to use the labours of the Rev. Jeremiah Vardeman, to effect this object. Soon after its organization, the liberality of the citizens of the town and its vicinity was evinced by their generous donations, to erect a house of worship. The building is a two story brick, sixty-three feet by fifty-one, presenting a front, thought by good judges to be extremely magnificent, and reflecting great credit on the architect (Mr. Hugh Rowland, late of Philadelphia.) In 1822, Rev. Richard Dabbs, of Virginia, was unanimously called to the pastoral care of said church, which he accepted, and removed his family to this place the November following; and on the 25th of December last, was installed pastor thereof. Sermon and charge by Rev. Garner M'Connico—prayer and concluding service by Rev. James Whitrite. There are flattering prospects of a revival amongst us. Our present number is 107, 28 of which were added at our last meeting, 18 of whom were baptized yesterday, in primitive style, by going down into and coming up out of the water. The occasion was solemn, and attended by a numerous concourse of people. The river being high, a long boat was thrown out, which, taking advantage of a semicircle on the margin of the bluff, and being cabled at each end, formed a rampart against the dashing waves of the Cumberland.

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Great preparations appear to be making on both sides. The Spaniards seem to be actuated by an enthusiasm which promises well. The movements of the French are tardy and suspicious. Some few successes have attended their arms; but these appear not to have excited that warmth and vivacity of feeling, which, in former times, urged them to celerity of movement, and secured to them the victory.

The Gibraltar Chronicle of the 29th of March, contains the following article of intelligence:—"On the 16th inst. the Spanish ports in the Peninsula, and adjacent islands, were closed against all vessels and effects belonging to France, Austria, Russia, and Prussia."

Accounts from Portugal, to April 18th, state that the Insurgents were giving way in all directions.

It was reported that the late proceedings of the British Parliament had given serious umbrage to the French government.

FRONT NATIONAL GAZETTE.

JEWS' SOCIETY IN ENGLAND.

The following presents a summary view of the present state of the plans of the Society for the conversion of the Jews.

1. The Episcopal Chapel, at Bethnal Green.

2. Schools, containing thirty-eight boys and forty-four girls.

3. The Hebrew New Testament—more than 10,000 copies circulated.

4. German-Hebrew, and Judo-Polish New Testaments—many thousands.

5. Tracts in various languages, on the subjects at issue between Jews and Christians—many hundred thousands.

6. Converted Jews, preaching the gospel, including Mr. Moritz, employed by the Emperor of Russia—six.

7. Missionary Agents of the Society abroad—twelve.

8. Stations where they have laboured—Amsterdam, Frankfort, Leipzig, Dresden, Warsaw, Posen, Breslau, Vilna, Cracow, Cochin, and Jerusalem.

9. Seminary for the education of missionaries to the Jews—six have gone forth; five are preparing themselves for future labours.

10. Auxiliary Societies in England and Ireland—about one hundred and fifty.

11. Societies abroad in connexion with the London Society—nine.

A separate fund is open for the Hebrew New Testament, and another for missions.

stations in the Island, requiring them to yield every necessary aid to the squadron.

It is probable, as the pirates are no longer at sea, that the Commodore, with part of the squadron, will soon return home; especially as his health has suffered considerably by the arduous and exposed service. When we recollect how great a loss of officers and men was experienced on board our vessels on the West India station last summer, we cannot but regret that any circumstances should render it necessary to expose, in a baleful climate and inglorious service, the life of any seaman in this gallant little squadron, the terror of whose name alone has driven unprincipled plunderers from their lurking places, and afforded security to our lawful commerce.

DOMESTIC.

Louisiana.—The Norfolk papers of the 6th inst. contain New-Orleans dates to the 14th of May, received by the schooner Robert Burns, Capt. Pierson, in 16 days from New-Orleans. Capt. P. states that great apprehensions were entertained at New-Orleans, and on the coast, of the destruction of property in consequence of the rise of the waters. The water had not been so high since 1811.

The freshet in the river Pascagoula, and the streams emptying into it, had carried off all the mills, &c.

The crops of cotton and corn in the neighbourhood of Baton Rouge had been destroyed by the heavy rains. The Baton Rouge Republican says, the waters have not been so high before, since 1785.

The water continued to rise from one to one and a half inches every 24 hours. The Levee opposite Baton Rouge had been partially washed off. Some of the residents were preparing to move over.

The New-Orleans papers pronounce the season to be distressing—cotton low—cash scarce—incessant rains—the crops in part destroyed—and apprehensions entertained of a general overflow of New-Orleans and vicinity.

Ohio.—We understand, says the Editor of the Detroit Gazette, that Gov. Cass has been appointed by the President of the U. S. to carry into effect the provisions of an Act passed at the last session of Congress, providing for the re-cession to the United States of certain tracts of land upon the Muskingum river, in the state of Ohio, originally granted to the Moravians for the use of the Indians.

New-York.—At Rochester, on the Canal, several boats of from 30 to 40 tons, are nearly ready to be launched. This place is 400 miles from the ocean, and ten years since was a wilderness. The canal, passing in that direction, has now given it something of the appearance of a sea-port. This canal will, it is supposed, create hundreds of villages.

Gas Lights.—Books have been opened by the Gas Light Company of New-York, for subscriptions to the amount of 200,000 dols.

Their charter authorizes them to receive subscriptions up to one million, but it is thought the first mentioned sum will be sufficient.

The corporation have conveyed to them the exclusive right of lighting the city for thirty years.

Removal of a Brick Building.—A three story brick house, situated in Maiden Lane, New-York, 25 feet wide and 45 deep, estimated to weigh about 350 tons, with all the chimneys, windows, doors, &c. standing, has been removed 23 feet back from the place where it was erected, without the least injury.

It was first raised two feet from its foundation, by two bed screws placed underneath, and then moved on ways to its intended situation, by three bed screws in the front, each of which was worked by two or three men. As there was no danger apparent in the performance, the owner entertained about 150 persons within it, during the removal, with a handsome collation.

The expense is computed at one fifth of the value of the building. The project of removing it was conceived and executed by Mr. Simeon Brown, of Massachusetts, who has before removed about 20 buildings, some of them built partly with brick, and in some instances, without disturbing the families or removing the furniture.

New-Jersey.—We are informed that a

cargo of wheat and rye, brought from the interior of the state of New-York, by the Grand Canal and Hudson river, arrived at Bloomsbury, near Trenton, last week, for a market.

Fishing.—The Nantucket Inquirer enunciates seventy ships engaged in the Pacific whaling fishery, and estimates the quantity of oil already taken by them at 2,000,000 of gallons.

Flour.—A letter from Halifax, of May 12th, says, "We now begin to talk of Nova Scotia flour; upwards of 700 barrels very superior, have arrived since Friday from Pictou, in this province, and near 3,000 bushels of fine wheat, all the produce of a county not ten miles in extent, and to which, two years ago, 2000 barrels were sent for their consumption.

The Quarterly Review is now reprinted by many even

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GOSPEL
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CITY,
14, 1823,

ND WARD.

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SOCIETY.

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D. President
Rev. Willm. C.
thomas Sargent.
President.
D. Cor. Sec.
D. Ret. Sec.

PHILADELPHIA.

large and elegant places of wor-
have been built in Philadelphia within
the year; two Episcopalian, and one
Methodist. The latter is to be occupied
with Presbyterian Church, under
general charge of the Rev. Mr. Skin-
ton. It is in Arch, near Tenth-street.
One of the two former, is St. Stephen's,
in south Tenth, near Market-street.
The other is St. Andrew's Church, in Eighth
near Spruce. It is in the Grecian
style, and is said to be the most elegant
of the kind, in the United States.
The height, including the portico and vestry
and base of the spire, is 130 feet, and
width 65 feet.

YOUNG'S NIGHT THOUGHTS.

has been well remarked of this cele-
bration: "The perusal of Young
leaves the heart cold. He wings the
affection, but does not elevate the affec-
tion. There is an indescribable chilliness
in his compositions, which diffuses over the
body melancholy. The great poet
has never recognised the invalida-
tive and consolatory doctrine of the need and
efficacy of the promised influence of the
Holy Spirit. This may account for that
sense of hallowed and glowing feelings in
men of which a truly Christian reader
is fully conscious."

MISERIES OF SUPERSTITION.

is very idle to ask a reason for any part
of practice, which is itself wholly unre-
asonable. Else we might inquire, with Lord
Bacchus, speaking of the worship of relics,
"What is the cross?" which is
to be that upon which our Saviour
was crucified, not of veneration. If it be
not an instrument of Christ's suf-
fering, salutary to mankind, I answer
not also Pontius Pilate's reverence for
the High Priest, and Judas Isca-

GEOGRAPHICAL REMARK.

met with the word "Mus-
lim" as the plural of Musselman.
is incorrect as "Germen" or "Ro-
man." The proper orthography of the last
is doubtless, "muls" or "muans."

MR. WOLFF.

gentleman, whose labours to con-
siderable brethren to the faith of the
have given him an extensive repu-
tation characterized, in a letter from
John King, the American gentle-
man, has recently joined Mr. Fisk, to
be with him and Mr. Wolff in
the Mission. It was remarked in
that they had sailed from Malta for
on their way to Jerusalem. The
Newspaper states, that at the last
they had arrived at Alexandria:

short acquaintance I have had with
Wolff, and from the spirit which
possess, I cannot but "praise
and honour the King of Heaven,
the works are truth, and his ways
are just," that he has put it into your
to patronize and send forth as a mis-
sionary to a zealous Israelite, in whom
influence appears to be no guile.

knowledge of languages, pre-eminent
makes him for the great work in which
engaged. And his child-like simplici-
ties, though to some it may appear
a want of manly dignity, gives
to thousands and tens of thou-
sand an influence over them, which
more unyielding manners might not
be able to obtain.

ENGLAND AND AMERICA.

following letter from England, pub-
in the *Gospel Advocate*, corroborates
which we have received from
sources.

which rejoice to trace the dawn of a
kindly feeling between our two coun-
tries in this country, more especially, a
good estimate of America is every day
more sound, and there are many who
themselves of every opportunity to
the feelings of warmth and cordiality
now often visible in the best so-
ciety.

Quarterly Review is much blamed
by many even of those of
their party politics. Its scruplicity is
disgraceful.

recently received a letter from Mrs.
More, in which she says, "I forgot
to tell you in my last, that I had
done, of the shameful conduct of
our newspapers, reviews, &c. in
unwarrantable treatment of America,
expressed the utmost indignation, and
was highly offensive in itself, and
gross in its consequences. I since spoke
with a man in power, who said he wished
to check it."

at a note which I received the other
day, Mr. Wilberforce, he says, "I can
only express, in language sufficiently
to do justice to my feelings, the in-
sincerity I feel at the attempts I sometimes
make to produce a mutual spirit of alien-
ation between the inhabitants of this coun-
try and the United States, and my endeav-
or to use the utmost to cultivate a
spirit of good will between them."

you will be gratified by these
feelings you would most regard."

PRESBYTERIAN THEOLOGICAL SEMINARY
IN VIRGINIA.

Rev. Dr. Rice, of Richmond, has
accepted his appointment, as Professor in the
Theological Seminary about to be establish-
ed in Virginia.

Presbytery of Hanover, at their late
meeting, appointed the Rev. Benjamin H.
and the Rev. Joshua T. Russel, special
agents to collect funds for the Institution,
which is expected, will commence the
German language, by a Professor in one of

published the regulations which will govern
the institutions. They are in substance the
same as those adopted at Andover and
Princeton. The plan of the Seminary, when
complete, will embrace three Professorships—
one of Biblical Criticism, one of Christian
Theology, and one of Ecclesiastical History
and Church Government. The studies to
be pursued in the Seminary will be arranged
for three classes, to be denominated the
first, second, and third. And the course of
study for each class will be continued for
one year. The studies of the first class, will
be the *Evidences of Natural and Revealed
Religion*; the original languages of the Old
and New Testament; and all that, in
general, is included in the phrase, *Biblical
Criticism*. The second class will be em-
ployed in the study of Christian Theology,
that is, of the peculiar doctrines of the
Christian Religion as delivered in the Old
and New Testaments. The third class will
be engaged in the study of Ecclesiastical
History, and Church Government, and the
Composition of Sermons.

THE HESSIAN FLY.

Melancholy reports have reached us from
various parts in the south, of the ravages of
the fly among the wheat.—The following
article will doubtless be read by farmers
with great interest.

This destructive insect is propagated
from the eggs of the fly deposited on the
grains of wheat when ripening; the truth of
which I learned from actual observations.
The fly may be seen by the middle of June,
and from that time till wheat is cut, flying
about and lighting upon ears of wheat. It
deposits its eggs upon the outer end of the
grain, where they may be seen with a good
microscope or optic glass; sometimes to the
number of six or seven on one grain.

They remain there till the grain is sown.
The warmth necessary to produce vegetation
is sufficient to animate the insect. It
bursts its shell and enters the shoot, where
it lies in a torpid state till the next spring,
except in some instances, when wheat is
sown early.—The fly commences its ravages
in the Fall.—When this is discovered, the
best method is to turn sheep upon it, and
pasture it short either in the fall or in the
winter.

The following brief sketch of the observa-
tions which led to the discovery above men-
tioned is given, that all who wish to be satis-
fied of the truth of it may have occult
demonstration of the fact if they will take
the trouble. On viewing several grains of
wheat in a microscope, something resembling
the eggs of insects was observed upon them;
20 grains were selected with those appear-
ances; they were put upon some raw cotton,
and observed every day; and on the day
the grain opened and put forth its tender
fibre, the insect burst from its shell and was
not to be seen.

Ten days after, 5 of the grains with their
roots and blades were taken from the glass
and carefully examined. In three of them
the insects were found. The other 15 re-
mained, and overspread the top of the glass.
They were preserved till spring, when on
examining them, every stalk had an insect in it, some 2, and one had 4.

Twenty other grains were selected, and
the lime applied for 12 hours. It was then
washed, and the colour of the eggs was
changed, and being put into a glass, in like
manner as the other, the wheat grew, but
the eggs did not produce. The roots were
transplanted and grew well, and ten bushels
of wheat limed as above, produced a good
crop, while the neighbouring fields suffered
materially, and some were almost wholly
destroyed by the fly. A FARMER,
Of Bucks county, Pennsylvania.

THEOLOGICAL SEMINARY AT PRINCETON.

The eleventh annual report of the Board
of Directors of the Theological Seminary at
Princeton, made on the 20th ultimo, to the
General Assembly of the Presbyterian Church,
then convened at Philadelphia, states the
present number of students at
eighty-five. During the past year twenty-
two students have been licensed to preach
the gospel. The receipts for the past year
were \$1,910 63 $\frac{1}{2}$, besides books, articles of
clothing, &c. The last Assembly appropri-
ated for the general purposes of the Institu-
tion, including the unexpended balance of
the former year, the sum of \$5,430 22. The
amount of expenditures for the past year
was \$3,553 95 $\frac{1}{2}$.—The report states,
that the funds are in a very embarrassed
state, and that on this account, many applica-
tions for admittance have been rejected.

LITERARY.

Travels in America.—J. M. Duncan, A.
B., of the University press, Glasgow, author
of "A Sabbath among the Tuscarora Indians,"
is preparing for publication an account
of travels through part of the United
States and Canada, in 1818 and 1819, intended
chiefly to illustrate subjects connected
with the moral, literary and religious
condition of the country.

Those who enjoyed the pleasure of Mr.
Duncan's acquaintance, while travelling in
this country, will expect much from his
intelligence and candour, and we confidently
believe they will not be disappointed.

West or Lost Greenland.—The indefa-
table Capt. Scoresby is about publishing
his discoveries on the coast of West Green-
land. Since the setting in of the ice in 1406,
the fate of near 300 villages or plantations
with 16 churches, 2 convents, &c. has re-
mained in obscurity, as all attempts to reach
the coast have been unavailing. The per-
severance of Capt. Scoresby, however, has
enabled him to land several times in dif-
ferent places, in nearly all of which he dis-
covered traces of inhabitants, but saw no
people. He was within two hundred miles
of the presumed site of the lost colony. He
has accurately surveyed the coast from lat.
75° to 69° including nearly 800 geographical
miles of the indented coast. He finds an
error in the position of the land in lat. 79°,
as laid down in charts, of about 15°, or 900
miles of longitude. In August, 1821, he
found the weather oppressively hot, and the
air swarmed with bees, butterflies, and mos-
quitoes. The coast was highly picturesque,
but it was seldom that the ice allowed him
to approach nearer than 13 leagues from the
shore.—*Ed. Philos. Jour. Jan. 1823.*

Professor Norton's notice of the life and
character, with a collection of the writings,
of the late lamented Professor Frisbie, is
published.

The Journal of Mr. Campbell's first visit
to South Africa, has been translated into the
German language, by a Professor in one of

the Universities of that country, and about
6000 copies have been circulated on the con-
tinent.

A course of Lectures on the Pilgrim's
Progress, is preparing for publication in
England, by D. Warr, minister of the Tab-
ernacle, Haverfordwest.

The St. David's, (Great Britain) Church
Union Society have offered a premium of
fifty pounds for the best dissertation on the
proposition, "That there is more credulity
in the disbelief of Christianity than in the
belief of it."

NEW-ENGLAND TRACT SOCIETY.

The annual meeting was held at the Vestry
of Park-street Church, in Boston, on the 23d ultimo.

From the audited Report of the Treasurer,
it appeared that the sum of \$4,273 34,
including a balance of \$85, 82 in the treasury
at the last annual meeting, had been re-
ceived during the year—and the same
amount had been paid for the publication of
470,000 tracts.

The officers of the Society elected at this
meeting are,

Hon. William Reed, *President*.
Rev. Moses Stuart, *Vice President*.
Rev. Justin Edwards, *Cor. Secretary*.
Rev. Richard S. Storrs, *Rec. Secretary*.
Amos Blanchard, Esq. *Treasurer*.
Samuel Farrar, Esq. *Auditor*.

Executive Committee—Rev. John H.
Church; Rev. Justin Edwards; Rev. John
Codman, D. D.; Rev. Warren Fay; Amos
Blanchard.

MASSACHUSETTS MISSIONARY SOCIETY.

The Massachusetts Missionary Society
held their annual meeting in the Vestry of
Park Street Church, on Tuesday, the 27th ult.

The report of the Treasurer was read,
and accepted. The receipts of the year,
exclusive of the balance of the last year,
have fallen short of the expenditures.

The following gentlemen were chosen
officers of the Society for the year ensu-
ing.

Rev. Leonard Woods, D. D. *President*.
Rev. Samuel Walker, *Secretary*.
John Punchard, Esq. *Treasurer*.
Rev. B. Emerson, and
Dea. E. Kimball, *Auditors*.

Trustees.—Isaac Warren, Esq.; Rev.
Otis Thompson; Rev. S. Walker; Rev. B.
Emerson; Rev. W. Fay; Rev. R. Storrs;
Rev. J. Edwards; John Punchard, Esq.;
Rev. S. Holmes; Dea. J. C. Proctor.

WASHINGTON FEMALE ORPHAN ASYLUM.

At a meeting of the Committee appointed
at a town meeting on the 28th of October
last, to superintend the procurement of a
permanent fund in aid of the Washington
Female Asylum—Rev. Wm. Hawley was
called to the chair, and Joseph Gales, Jr.
appointed Secretary.

Resolved, That a book be deposited at the
Book-Store of Messrs. Davis & Force, for
the reception of subscriptions of money to
form a permanent fund, the interest of which
is to be applied in cash to Messrs.

20 grains were selected with those appear-
ances; they were put upon some raw cotton,
and observed every day; and on the day
the grain opened and put forth its tender
fibre, the insect burst from its shell and was
not to be seen.

Large annual appropriations are made
by the City Council for the support of the
poor, and for their useful employment.
Having the same objects precisely as the
improved system of poor laws of the city,
namely, to convert to some use, or at least
to harmless pursuits, the time and capacity
which would otherwise be lost, or injurious
to society, the Board trust they cannot be
considered presumptuous in the hope, that
the City Council, if properly applied to, will
afford to this establishment an aid proportionate
to that which it gives to the other

poor of the city. Such assistance would ensure
to this Institution permanence and
independence, and be just, at the same time that it
would be creditable to the character of the
city. And why should it not be granted?

Are not friendless orphans a part of the
poor of the city? Do any more emphatically
than they demand the public protection?

And ought that protection to be refused,
because individuals are also willing to lend
their aid towards the objects of it? Upon
full consideration of this subject, the Board
are satisfied, that to ensure the accomplish-
ment of this object, nothing more can be ne-
cessary than serious representation to the
City authorities, which they respectfully
recommend, be made as early as practicable.

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to this Institution permanence and
independence, and

Poetry.

FROM "THE JUDGMENT," AN AMERICAN POEM.

How diverse from the front sublime of Paul,
Or pale and placid dignity of him
Who in the lonely Isle saw Heaven unveiled,
Was his, who in twelve summers won a world
Not such his countenance nor garb, as when
He foremost breasted the broad Granicus,
Dark-rushing through its steeps from lonely

Ila,

Its double-tufted plume conspicuous mark
Of every arrow; cheering his bold steel
Through pikes, and spears, and threatening

axes, up

The slippery bank through all their chivalry,
Princes and Satraps linked for Cyrus' throne,
With cuirass pierced, cleft helm, and plun-

gess head,

To glorious conquest: or when, panic struck,
Darius from his plunging chariot sprang,
Away the bow and mantle cast, and fled.
His robe, all splendid from the silk wom's

loom,

Floated effeminate, and from his neck
Hung chains of gold, and gems from eastern

mines.

Bedight with many-coloured plumage, flamed
His proud tiara, plumage which had spread
Its glittering dies of scarlet, green, and gold,
To evening suns by Indus' stream: around,
Twined careless, glowed the white and purple

band,

The imperial sacred badge of Persia's kings.
Thus his triumphal car in Babylon

Displayed

him, drawn by snow white ele-

phants,

Whose feet crushed odours from the flowery

wreaths

Boy-cupids scattered, while soft music breathed
And incense fumed around. But dire his hue,

Bloated

and bacchanal, as on the night

When old Persepolis was wrapped in flame:

Tear

over all had flung a livid tinge.

A deeper

awe subdued him than amazed

Parmenio

and the rest, when they beheld

The white stoled Levites from Jerusalem,

Thrown open as on some high festival,

With hymns and solemn pomp, come down the

hill,

To meet the incensed King, and wondering

saw,

As on the Pontiff's awful form he gazed,

Glistening

in purple, with his mystic gems,

Jove's

vaulted son, at Jaddus's foot, adore.

Miscellany.

FROM THE RETROSPECTIVE REVIEW.

GREAT PLAGUE IN LONDON IN 1665.

(Continued.)

Of all the pamphlets and publications which we have consulted on this occasion, Defoe's book is almost the only one which attempts to give any picture of London as it appeared at the time to the spectator. But from the various topics on which he dwells, the various incidents and familiar examples which he makes, all of which arise from a very patient and intelligent study of the subject, we can make a few selections, which, while they will serve as good specimens of the author, will instruct the reader in the real history of the plague, whether in our own capital, or in any other part of the world.

He thus speaks generally of the sufferings of the infected:

"But this is but one; it is scarce credible what dreadful cases happened in particular families every day; people in the rage of the distemper, or in the torment of their swellings, which was indeed intolerable, running out of their own government, raving and distracted, and oftentimes saying violent hands upon themselves, throwing themselves out at their windows, shooting themselves, &c. Masters murdering their own children in their lunacy, sons dying of mere grief, as a passion, some of mere fright and surprise, without any infliction at all; others frightened into idiocy, and foolish distractions, some into despair and lunacy; others into melancholy madness.

"The pain of the swelling was in particular very violent, and some intolerable; the physicians and surgeons may be said to have tortured man, or creatures, even to death. The swelling in some grew hard, and they applied silent drawing plasters, or poultices, to leach them; and if these did not do, they it and scarified them in a terrible manner; in some, those swellings were made hard partly by the force of the distemper, and partly by their being too violently drawn, and were so hard that no instrument could cut them, and then they burnt them with caustics, so that many died raving mad with the torment; and some in the very operation. In these distresses, some for want of help to hold them down in their bed, or to look to them, laid hands upon themselves, as above. Some broke out into the streets, perhaps naked, and would run directly down to the river, if they were not stopped by the watchmen, or other officers, and plunge themselves into the water wherever they found it.

"It often pierced my very soul to hear the groans and cries of those who were thus tormented; but of the two, this was counted the most promising particular in the whole infection; for, if these swellings could be brought to a head, and to break and run, or, as the surgeons call it, to digest, the patient generally recovered, whereas those who like the gentlewoman's daughter, were struck with death at the beginning, and had the tokens come upon them, often went about in their houses, if possible, as mentioned before, and there sit down, grow faint, and die. This kind of dying was much the same as it was with those who die of common mortifications, who die swooning, and as it were, go away in a dream; such as die thus, had very little notice of their being infected at all, till the gangrene was spread through their whole body; nor could physicians themselves know certainly

how it was with them, till they opened their breasts or other parts of their body, and saw the tokens."

Among various other instances of the just horror in which every one held his neighbour, the following may be extracted:

"Another infected person came, and knocked at the door of a citizen's house, where they knew him very well; the servant let him in, and being told the master of the house was above, he ran up, and came into the room to them as the whole family was at supper: they began to rise up a little surprised, not knowing what the matter was, but he bid them sit still, he only came to take his leave of them. They asked him, 'Why Mr. —, where are you going?' 'Going,' says he, 'I have got the sickness, and shall die to-morrow night.' It is easy to believe, though not to describe the consternation they were all in; the women and the man's daughters, which were but little girls, were frightened almost to death, and got up, one running out at one door, and one at another, some down stairs, and some up stairs, and getting together as well as they could, locked themselves into their chambers, and screamed out at the window for help, as if they had been frightened out of their wits: the master, more composed than they, though both frightened and provoked, was going to lay hands on him, and throw him down stairs, being in a passion, but then considering a little the condition of the man, and the danger of touching him, horror seized his mind, and he stood still like one astonished. The poor distempered man, all this while, being as well diseased in his brain as in his body, stood still like one amazed: at length he turns round. 'Aye,' says he, with all the seeming calmness imaginable, 'it is so with you all; are you all disturbed at me? why then, I'll e'en go home and die there.' And so he goes immediately down stairs: the servant that had let him in goes down after him with a candle, but was afraid to go past him and open the door, so he stood on the stairs to see what he would do; the man went and opened the door, and went out and flung the door after him: it was some while before the family recovered the fright, but as no ill consequence attended, they have had occasion since to speak of it (you may be sure) with great satisfaction. Though the man was gone, it was some time, nay, as I heard, some days before they recovered themselves of the hurry they were in, nor did they go up and down the house with any assurance, till they had burnt a great variety of fumes and perfumes in all the rooms, and made a great many smokes of pitch, of gunpowder, and of sulphur, all separately shifted and washed their clothes, and the like: as to the poor man, whether he lived or died, I do not remember."

We have soon after this a striking description of the general state of the metropolis, when the disease was at its height.

"It is here, however, to be observed, that after the funerals became so many, that people could not toll the bell, mourn, or weep, or wear black for one another, as they did before; nor so much as to make coffins for those that died; so after a while the fury of the infection appeared to be so increased, that, in short, they shut up no houses at all; it seemed enough that all the remedies of that kind had been used till they were found fruitless, and that the plague spread itself with an irresistible fury; so that, as the fire the succeeding year, spread itself, and burnt with such violence, that the citizens, in despair, gave over their endeavours to extinguish it, so in the plague, it came at last to such violence, that the people sat still looking at one another, and seemed quite abandoned to despair; whole streets seemed to be desolated, and not to be shut up only, but to be emptied of their inhabitants; doors were left open, windows stood shattering with the wind in empty houses, for want of people to shut them: in a word, people began to give up themselves to their fears, and to think that all regulations and methods were in vain, and that there was nothing to be hoped for but an universal desolation; and it was even in the height of this general despair, that it pleased God to stay his hand, and to slacken the fury of the contagion, in such a manner, as was very surprising, like its beginning, and demonstrated it to be his own particular hand, and that above, if not without the agency of means.

"But I must still speak of the plague, as in its height, raging even to desolation, and the people under the most dreadful consternation, even as I have said, to despair. It is hardly credible to what excess the passions of men carried them in this extremity of the distemper; and this part, I think, was as moving as the rest. What could affect a man in his full power of reflection; and what could make deeper impressions on the soul than to see a man, almost naked, and got out of his house, or perhaps out of his bed into the street, come out of Harrow-Alley, a populous conjunction, or collection of alleys, courts, and passages in the Butcher-row, in Whitechapel? I say, what could affect a man in his full power of reflection, and what could make deeper impressions on the soul than to see a man, almost naked, and for that one only man's action, neither men nor angels shall feel the torments which are prepared for both; do you think that this ransom, to deliver men and angels, could be found to be among the sons of men? The best things, which we do have somewhat in them to be pardoned; how then can we do any thing meritorious, or worthy to be rewarded? Indeed God doth liberally promise whatsoever appertaineth to a blessed life to as many as sincerely keep his law, though they be not exactly able to keep it. Wherefore we acknowledge a dutiful necessity of doing well, but the meritorious dignity of doing well we utterly renounce. We see how far we are from the perfect righteousness of the law: the little fruit which we have in holiness, it is, God knoweth, corrupt and unsound: we put no confidence at all in it; we challenge nothing in the world for it; we dare not call God to reckoning, as if we had him in our debt-books. Our continual suit to him is, and must be, to bear with our infirmities, and pardon our offences.

"This was a most grievous and afflictive thing to me, who saw it all from my own windows; for all this while the poor afflicted man was, as I observed it, even then in the utmost agony of pain, having, as they said, two swellings upon him, which could not be brought to break, or to suppurate; but by laying strong caustics on them, the surgeons had, it seems, hopes to break them, which caustics were then upon him, burning his flesh as with a hot iron. I cannot say what became of this poor man, but I think he continued roving about in that manner, till he fell down and died."

Although we allow, that there is a great air of truth and reality in the work of Defoe, and though we feel considerably indebted to the writings of the excellent Dr. Hodges, we cannot cease to regret the absence of a striking, picturesque, and faithful description of the plague by an eye-witness, like that we find in the pages of Thucydides, which is perhaps the most perfect piece of composition that ever came from the pen of man. Nothing there is wanting to satisfy the physician, the historian, the poet, or the moralist; for that inimitable writer has selected his details with such judgment, has narrated them with such

spirit, has supplied such genuine touches of truth and pathos, as to give, in a few chapters, such pictures to the imagination, such information to the understanding, as the elaborate volumes of others are unable to convey; and perhaps it is owing to the interest which he has given to the plague of Athens, as well as to the inherent interest in the subject, that the plague has become so favourite a theme to both poets and historians.

With respect to the plague of London, however, we can collect from Dr. Hodges the symptoms and phenomena of the disorder, though we cannot describe them with the wonderful accuracy and in the spirited manner of Thucydides. Most persons, upon their first invasion by the sickness, perceived a creeping chillness gradually spreading itself over the body, which produced a shivering not unlike the cold fit of an ague—succeeded by convulsive motions of the limbs and frame. Soon after this horror, however, followed a nausea, and strong inclinations to vomit, with a great oppression and seeming fulness of the stomach; a violent and intolerable headache next succeeded, when some fell into violent fits of phrenzy, and others became soporose and stupid. Afterwards, a fever discovered itself, and as soon as it began to appear, a strange faintness seized the patient, which was seconded by violent palpitations of the heart, so powerful as to be heard even at a considerable distance. In some instances, perspirations ensued, which would break out in such profusion, as if the whole constitution were dissolved. These sweats were sometimes of a citron colour; sometimes black, fetid, and often like blood; sometimes they were cold, while the heat raged inwardly and excited an unquenchable drought. But the most constant signs of the pestilence were blains, which broke out all over the person with exquisite and shooting pains, hard and painful tumours, with inflammation upon the glands, virulent carbuncles, which, while their pain was intense, their cure and danger was most critical and hazardous—not to mention the tokens which proceeded from the putrefaction of the blood and the mortification of the part, which, when real, i.e. when the spot and the part about had lost its feeling and power, could not arise, were the certain forerunners of death; in some cases only appearing a few hours previous to dissolution, in others the fourth day before, remaining, observes Dr. Hodges, all that time terrible admonitions to the sick and their attendants.

To the affliction arising from such a disease was London exposed, with various fluctuations, for the space of twelve months, and to such an extent, as that four thousand died of it in one night, twenty thousand in one week, and in the whole, not less than a hundred thousand.

About the same time of the year that it commenced, its retreat was observed, to have taken place, or, at least, to be very near at hand. All the symptoms became less violent, fewer were infected, and those who were so mostly recovered, so that this once powerful and gigantic distemper dwindled into slight and contemptible attacks of quinsy and headache.

FROM HODGES'S WORKS.

JUSTIFICATION BY FAITH.

If our hands did never offer violence to our brethren, a bloody thought doth prove us murderers before him [God].

If we had never opened our mouth to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is heard in the ears of God. If we did not commit the sins, which daily and hourly, in deed, word, or thoughts, we do commit; yet in the good things which we do, how many defects are there intermingled! God, in that which is done, respecteth the mind and intention of the doer. Cut off then all those things wherein we have regarded our own glory, those things which men do to please men, and to satisfy our own liking; those things which we do by any respect, not sincerely and purely for the love of God; and a small score will serve for the number of our righteous deeds. Let the holiest and best thing we do be considered:—we are never better affected unto God than when we pray;—yet, when we pray, how are our affections many times distracted! how little reverence do we show unto the grand Majesty of God, unto whom we speak! how little remorse of our own miseries! how little taste of the sweet influence of his tender mercies do we feel!

Are we not, as unwilling many times to begin, and as glad to make an end, as if in saying, "Come unto me," he had set us a very burthenous task? It may seem somewhat extreme which I will speak; therefore let every one judge of it, even as his own heart shall tell him, and no otherwise. I will but only make a demand: if God should yield unto us, not, as unto Abraham, if fifty, forty, thirty, twenty, yea or if ten, good persons could be found in a city, for their sakes the city should not be destroyed; but, and if he should make us an offer thus large:—Search all the generations of men, since the fall of our father Adam; find one man, that hath done one action, which hath passed from him pure, without any stain or blemish at all; and, for that one only man's action, neither men nor angels shall feel the torments which are prepared for both; do you think that this ransom, to deliver men and angels, could be found to be among the sons of men?

We have the worship of nature, or fortune, and of human reason; and, in some instances, with ceremonies of the most expensive and splendid kind. Religions are friendly to animal life, in proportion as they elevate the understanding, and act upon the passions of hope and love. It will readily occur to you, that Christianity, when believed and obeyed, according to its original consistency with itself, and with the divine attributes, is more calculated to produce those effects than any other religion in the world. Such is the salutary operation of its doctrines and precepts upon the health and life, that if its divine authority rested upon no other argument, this alone would be sufficient to recommend it to our belief. How long mankind may continue to prefer substituted pursuits and pleasures to this invigorating stimulus, is uncertain; but the time we are assured will come, when the understanding shall be elevated from its present inferior objects, and the exalted passions be reduced to their original order. This change in the mind of man, I believe will be effected only by the influence of the Christian religion, after all the efforts of human reason to effect it, by means of civilization, philosophy, liberty, and government, have been exhausted to no purpose.

LONGEVITY.

The longest animal life on record is that of a Swabian fish, a carp of prodigious size, that was found in the year 1497, in a fish pond, and had in its ear a ring of copper, with these words in Latin— "I am the first fish that was put in this pond, by the hands of Frederick the second, governor of the world, the 5th of October, 1497." So that this carp must have lived 257 years.

THE WABASH RIVER.

The Wabash is a beautiful river, about

600 miles in length by its meanders, it enters the Ohio about 140 miles from the confluence of the latter with the Mississippi,

and may be considered as its largest tributary stream, coming in on the west side. The

breadth, at the mouth, is 400 yards, head waters rise in the northwest part of the state of Ohio, and its general course is south of west. Its principal tributaries are, White River, Little Wabash, Embarrass, Big and Little Eel River, Tippecanoe, and Massissinaway.

This river flows through a rich country, well adapted to the cultivation of wheat and rye; and cotton has of late been raised with success. There are, both on the east and west side of this river, many prairies, or natural meadows, which are very rich and fertile. The country is now settling very fast, and will, in a few years, if the present prospect continues, be in a high state of cultivation. The principal towns situate on this river, are, Harrison, Vincennes, and Terre Haute, with some few inhabitants.

This river forms the western boundary of the state, having Illinois on the west, Indiana on the east, for a considerable distance. It affords excellent spring navigation for flat boats, for the distance of 500 miles from its mouth, and is used for craft drawing two or three feet water, far as Vincennes, at almost any season.

FROM THE NATIONAL GAZETTE.

Asiatic Society of London.

Considerable progress has been made in the Asiatic Society for the Encouragement of Literature, Science, and the Arts, in connection with India and many other countries east of the Cape of Good Hope, to be denominated "The Asiatic Society of London." A number of gentlemen have been already admitted as members.

Among the objects of the society will be the promotion of virtue and true piety; the second, instruction in the Latin and Greek languages, together with writing, arithmetic, music, and the art of speaking; the third, practical geometry, logic, and geography; and of the fourth, such of the other liberal arts and sciences or languages as opportunity and ability may hereafter admit, and the Trustees shall direct.

About ten years afterwards, John Phillips gave \$20,000 to this seminary, and at his death he bequeathed to it one third of his estate. William Phillips gave \$4,000 to the same fund. These donations were made, "for the virtuous and pious education of youths of genius, and serious dispositions." In the constitution of this academy, the first object is declared to be "the promotion of virtue and true piety; the second, instruction in the Latin and Greek languages, together with writing, arithmetic, music, and the art of speaking; the third, practical geometry, logic, and geography; and of the fourth, such of the other liberal arts and sciences or languages as opportunity and ability may hereafter admit, and the Trustees shall direct."

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